THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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Trinity
Lutheran Church
Richmond
California

Mr. Carl H. Meyer, KFUO Chief Engineer, after more than seventeen years of faithful service at the station, has joined the Andrew Engineering Company in Chicago, Ill.

Cleveland, Ohio, newspapers publicized the fact that in June the divorces in the area exceeded the marriages. There were 1,276 divorces issued during the month against 1,066 marriages.

It is said that the attendance at moving picture shows is 77,000,000 each week. More significant still is the statement that 11,000,000 of these attendants are under 13 years of age! — *Watchman-Examiner.*

The Church Extension Fund of the Minnesota District reports the "largest-ever" repayments on old loans during the past two years. Over $100,000 were paid back by congregations during this period.

110,000 adults have been confirmed in churches of our Synod during the past ten years according to a statement made by Dr. J. W. Behnken before the last convention of the English District, held at Detroit, Mich.

The Rev. George Gotsch, who recently resigned his pastorate at St. John's Congregation, Parr, Ind., during the fifty-two years of his ministry never missed a Sunday's service on account of illness.

The large confirmation class shown on this page was gathered from two of the four stations of the Pablo parish: Plains and St. Ignatius. Members of the group were from thirteen to forty-five years of age and stem from Norwegian, Swedish, German, and English stock. Two were Masons who have dropped their lodge connections. Pastor John Chambers appears at the extreme left of the middle row.

A unique but impressive design is that of Trinity Church, Richmond, Calif., in the San Francisco area. The Rev. O. Rohrer is pastor. See frontispiece.

After forty-four years in the ministry, the last eighteen at Storm Lake, Iowa, Pastor H. P. Schmidt on account of advancing age has tendered his resignation. During his entire ministry he never felt himself compelled to drop a service because of illness and, all told, took off only seven Sundays for vacation.

Miss Alice Tomhave has joined the staff of the Lutheran Children's Friend Society of Nebraska as case-work supervisor. Miss Tomhave was previously in the service of the Lutheran Children's Friend Society of Minnesota. Her coming

Alice Tomhave

enables Executive Secretary A. H. Bringewatt to devote much more of his time to business affairs and administrative duties.

From Baltimore, Md., comes the news of the death of Mrs. Johanna Lee in her eighty-fifth year. She was the daughter of Dr. Wm. Sihler, one of the founders of the Missouri Synod and pastor for many years of St. Paul's Congregation, Fort Wayne, Ind.

Pablo, Mont., Parish Confirmation Class

Mr. Fred J. Gaebler, Jr., of Trinity Lutheran Church, Columbia, Mo., on July 14 graduated from the U. S. Naval Academy, Annapolis, Md., with the rank of ensign. In a class of 1,047 he stood 107th. He is now on a destroyer in the Pacific.

F. J. Gaebler

The recent Valparaiso University District Chairmen's Convention resolved that energetic steps be taken to increase the membership in the Lutheran University Association from 5,000 to 15,000 members. Increased membership dues, larger individual gifts, and the annual collections lifted by congregations are expected to cover the budget requirements of $360,000 until June, 1946.

Trinity Lutheran Church, Mount Rainier, Md., on Aug. 12, 1945, laid the cornerstone of its Christian day school at Hyattsville, Md. A year ago the congregation resolved to have a school, but the mayor and the town council of Mount Rainier refused to grant the necessary building permit. Since prolonged legal delays seemed in prospect, the congregation purchased nearly two acres in a new residential section of Hyattsville, about two miles from the church. The three-room school makes provision for 110 pupils. Three teachers will be in charge of the eight grades. The Rev. E. E. Pieplow is Trinity's pastor.

Major Richard Bong, American flying ace of World War II, who perished in an accident while testing a jet-propelled P-80 plane at Burbank, Calif., was brought up and confirmed in Bethany Lutheran Congregation at Poplar, Wis., which holds membership in the Ev. Lutheran Augustana Synod. Major Bong was cited twenty-eight times for conspicuous bravery, and his decorations included the Congressional Medal of Honor. When he surpassed Capt. Rickenbacker's record of World War I, he refused to accept a gift of liquor which was offered to him. General MacArthur on this account extended special commendation to him. G. V. S.

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
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Editorial

Our Teachers — God Bless Them!

What a noble, God-pleasing work it is to teach, to train, to lead the young! It is well known that Luther praised this profession very highly. True, the responsibility is also great, for God has warned every one of us very earnestly not to offend the young, Matt. 18:6.

Jesus Himself did not think it beneath Him to give attention to little children. True, the world, and even some church members, do not honor this profession as highly as it deserves to be honored. But the teacher dare not be guided by what the world praises or blames. His nation has given that scoundrel Napoleon I a magnificent tomb in France, which he did not deserve, whereas teachers must often experience ingratitude and lack of appreciation. But remember, that is one chief cause in the downfall of nations: they honor the tyrant and treat the faithful teacher with contempt and ingratitude. What a comfort to teachers to know that Jesus Himself came to be a Teacher. He said to everyone: "Learn of Me." And at the close of His life upon earth He could say to His heavenly Father: "I have manifested Thy name unto the men which Thou gavest Me out of the world." And again, "I have given unto them the words which Thou gavest Me." Moreover, He promised them another Teacher, the Holy Spirit, of whom He expressly said, "He will teach you all things," and again, "He will guide you into all truth."

One of the most encouraging symptoms in the Lutheran Church of America today is the renewed interest in the church school. There is an urgent, earnest demand for more Christian teachers. Certainly, these teachers are precious gifts of God! Let us honor them and support them generously. S.

Praise God!

Following the announcement of the surrender of Japan, all of our churches, according to our information, have held special services of thanksgiving and praise. That certainly was God-pleasing. Nearly every page of the Bible calls upon us to praise and give thanks to God. "Praise is comely for the upright." "Praise the Lord with harp; sing unto Him with the psaltery and an instrument of ten strings. Sing unto Him a new song; play skillfully with a loud noise. For the Word of the Lord is right; and all His works are done in truth," Ps. 33:1-4. And the Bible also severely condemns the ingrate. It pillories such an ungrateful person as being lower than the ox and the ass, Is. 1:3.

True, some may say: There are those who have great reason to thank God, but we have sustained painful losses, we have passed through hours and days of distress and suffering. How can we be filled with thanksgiving and praise? But, tell me: You admit that many have reason to thank God. Why have they reason to thank God? Because God led them through battle, through suffering, through distress, to a glorious deliverance, to joyful reunions. He intends the same for you if you are God's child. How can there be gracious, wonderful deliverance if you have never been in any distress or danger? How can there be victory when there has been no battle? Have you never heard these words: "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord"? Ps. 27:14. God makes no mistakes. He knows what is best for each of us. "The steps of a good man are ordered by the Lord," Ps. 37:23. Remember what the old saint said: "I have been young, and now I am old; yet have I not seen the righteous forsaken." God cannot lie, He does not deceive; He has given you His promise, which cannot fail. Therefore you also have great reason to praise and thank God. "He hath done all things well."

But we must be sure not to praise Him in word only. Each of us should do what Pastor Mentzer did, who, when God led him through days of severe trial, declared (A. D. 1704): "I will not give the devil a chance to see me sad," whereupon he sat down and composed that wonderful hymn of praise:

Oh, that I had a thousand voices
To praise my God with thousand tongues!

Let every Christian show in words and in deed that he means it when he declares: "I will bless the Lord at all times; His praise shall continually be in my mouth," Ps. 34:1. S.

Who Will Reap the Benefits of World War II?

First of all, we may ask, Will there be any benefits? Well, those who labored, fought, suffered, and sacrificed — they certainly hoped that there would be something worth while from all this cost of money and time, from all this misery and destruction of life. It cannot be denied, however, that there are some who doubt that much good will come of it all. Even now the very means through which victory was given to the United States and their allies have alarmed many people. In some of the periodicals which come to our desk we read that the invention of the atomic bomb is to be regretted, that it is a real menace to our entire modern civilization, that it gives man too great a power of destruction. However, we need not enter upon a discussion of the temporal cost and the temporal benefits of the war. The secular press has spoken of that, speaks of it, and will speak of it until interest may turn into nausea.

We wish to call attention to this, that *God is going to cause blessings to grow out of this war.* That is one of

the mysterious ways of God. He brings blessings out of evil. God will bring forth wonderful, very precious blessings from this war. It has not been fought in vain.

But now we repeat our question: Who will reap these benefits and blessings? Someone may tell us, Why, of course, those who were victorious. What the victorious nations will gain from this war we will allow the secular press and secular, political, and economic leaders to discuss. What is certain, is that the true disciples of Jesus Christ are going to reap the benefits from this war according to God's promise that "all things work together for good to them that love God, to them who are the called according to His purpose," Rom. 8:28. The world is now going to haggle about the territory and money and customs and taxes and temporal advantages gained by the sweat and blood of millions of poor humans, "for all these things do the Gentiles seek." In the meantime Christians will reap permanent and rich blessings from this war. Our Church has even now made proper provision to gather the harvest that is waiting for us.

My dear Christian, whatever loss you may have suffered through this war, whether you have merely passed through seasons of discomfort, a little self-denial scarcely worth mentioning, or have suffered great loss, the death of dear, very dear members of the family, or other painful losses, be sure that God does not forget your labor of love, He does not intend that you should suffer these things in vain. "Humble yourself under the mighty hand of God," humble yourself, first of all, as a sinner who deserves worse, but humble yourself also as a child who trusts the guidance of his heavenly Father, and you will in due time, at that time which the infallible God will select, be exalted. Ask God to give you that faith and that hope which maketh not ashamed. For your own edification, comfort, and strengthening read these wonderful, imperishable words that God speaks to all Christians who suffer and who pass through trials: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator," 1 Pet. 4:12-19. S.

God the Educator

God offers Himself to youth as Teacher, Guide, Educator. He tells the child and the young man: "I will instruct thee and teach thee in the way which thou shalt go," Ps. 32:8. Millions of our young people are attending lower and higher schools, colleges and universities. Those at the universities are called students, which means that they are striving, earnestly endeavoring, to acquire knowledge and ability. But we all know that many students have failed, even though they graduated with high honors. Some of them become a scourge to humanity. That is because they have not prayed to God: "Teach me Thy way, O Lord, and lead me in a plain path." Every scholar and every student should read again that narrative concerning Solomon which is recorded in the third chapter of First Kings. There we read that Solomon seemed somewhat distressed because of his youth, his inexperience, and the great difficulty of the task awaiting him. After pouring out his heart unto the Lord and telling Him of His fears, he made the following request: "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?" And what did God answer? We read: "And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee all thy days," 1 Kings 3:10-13.

If our boys and girls, scholars and students, will follow this example, they may be sure that over and above all the useful knowledge which they imbibe at school God will bless them with understanding and abilities which no human teacher can bestow. God will give them that highest blessing which can come to any life and which is expressed in these words: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart," Ps. 37:4. S.

"Reader's Digest" Reopens a Closed Chapter

The Darwinian zombi is walking in the current issue of the *Reader's Digest*. An article entitled "The Evolution of Charles Darwin" not only treats Darwinian evolution as the official doctrine of present-day science, but says that evolutionism is "no longer a theory," but a fact. It treats everyone who disbelieves it as a fool whose place is with the poor nuts who strove against Darwin eighty years ago. The wide distribution of the magazine makes it necessary that we offer an analysis of the position taken in this article, which has nothing but sneers for the Creation story in Genesis and exalts a brilliant but long outmoded theory, Darwin's concept of natural selection, as the answer of science to the Bible.

To begin with, the author of this article, D. C. Peattie, has evidently limited his reading-up on evolution to some textbooks of the early nineties. He cannot possibly be acquainted with the great modern specialists like H. S. Jennings, Hans Driesch, Th. Dobzhansky, R. Goldschmidt, or he would not have announced his acceptance of the Darwinian doctrine of "evolution by small mutations." He would not have endorsed the notion that "there is no limit to the variability of species," and then quote Mendel's research as supporting Darwin, when it was precisely the discovery of Mendel that forever proved the limitation placed upon variability by an iron mechanical, arithmetical law. And he would not have quoted De Vries were he acquainted with modern biological opinion regarding the mutations that investigator worked with: they were pathological freaks and prove nothing. Far from "establishing the fact of evolution unshakably," later research has destroyed fundamental doctrines of Darwin. Read Vernon

Kellogg's discussion of the Darwinian explanation for the white fur of the polar bear and the long neck of the giraffe in his *Biology,* printed as long ago as 1925.

It is downright silly to picture Darwin, on his visit to some islands which have a unique flora and fauna, as seeing evolution "going on right before his eyes." The idea is that because these plants and animals had been isolated so long, they had evolved new and strange forms, in fact, new species. Now, I beg the reader to hear what a world authority, certainly one of the leading zoologists in America, has to say on this matter. I refer to Richard B. Goldschmidt, for the past ten years head of the zoology department of the University of California. He became world-famous through his study of the gypsy moth; a world traveler, he was for some years director of the famous Kaiser Wilhelm Institute for Biological Research in Berlin. The latest work in a formidable array of textbooks and scientific essays is *The Material Basis of Evolution,* published 1940 by the Yale University Press. In this very notable work Dr. Goldschmidt quotes with approval the famous botanist J. C. Willis, who says that "Darwin's theory of natural selection has never had any proof except from *a priori* considerations." Now what does *"a priori"* mean? It means "by assumption." *Not fact, but assumptions* are at the basis of Darwinism.

And the basic assumption of Darwinism, what was it? The contributor to the *Reader's Digest* correctly says that it was the assumption that a sufficient number of small changes in the structure or instinct of an animal will in the course of time, by their accumulation into major differences, result in evolution. And because this is indeed the basic capital on which Darwinian evolution did business, the efforts of scientists since 1859 have been directed toward the discovery of proof that this actually occurs — that there is an origin of new species resulting from the accumulation of small, favorable variations, mutations. The goal has been the discovery of an animal (or plant) derived from a type with which it is no longer fertile — a new species. But to this day, after eighty years of effort in all the world's laboratories, NOT ONE EXAMPLE of such origin of new species as a result of "minute steps" has been produced.

Not only has modern research, particularly also that of Dr. Goldschmidt, demonstrated that isolation (like that on the islands visited by Darwin) does NOT "make subspecies develop into species" (*The Material Basis,* etc., p. 136), but the whole idea of new species originating out of small mutations is at the very present time receiving decent burial, and the contributor to the *Reader's Digest* should have known it. He should have been acquainted with the work by Dr. H. S. Jennings, outstanding geneticist of Johns Hopkins University, *Genetic Variations in Relation to Evolution* (1935, Princeton University Press). The whole thesis defended and proved in this non-technical work — it can be read with understanding by any college junior — is this: The "overwhelming number" of gene mutations are not to the advantage of the animal, but are destructive, hence are "without significance for the question of the origin of species."

Neither Goldschmidt nor Jennings has any sympathy for Christianity or for the Old Testament narrative of Creation. In fact, Jennings has lately written a book which flouts every cherished belief of the Christian. But these men are very notable scientists, and when Goldschmidt, like Jennings, declares that the study of comparative anatomy "precludes an evolution by slow accumulation of micromutations," we have a right to ask that the *Reader's Digest* hereafter check a little more carefully the contributions offered by writers who live in the scientific atmosphere of the nineties. G.

More Offenses Against Lutheran Sentiment

We have in mind, first of all, the bill before the United States Senate which calls for setting aside October 31 as National Arthritis Day. Aside from the propriety of devoting a day in the national calendar to the fight on a certain disease, it is quite certain that should this bill go through, Reformation Day will be forgotten, the secular driving out the religious. Our readers should write to their Senators and protest against a bill which would compel loyal American Lutherans to neglect and depress their observance of a day which has been historic for four centuries, in favor of the fight on disease.

It just proves that Lutherans must be on their guard and that common agencies must be vitalized or created for the defense of interests which all Lutherans share as individuals regardless of synodical affiliation.

There are people who won't listen unless they hear the voice of mass protest. For instance, that motion picture editor who in his "shots" of Major Bong's wedding did not permit the name "Lutheran" to be used when mentioning the church at which the ceremony was performed. Imagine a Catholic flying ace, rewarded with every decoration, title, honor, which his country can bestow, the ace of aces in the vast Pacific theater, getting married in a Catholic church, and the writer of the script for the screen failing to mention "Catholic"!

There is no question but consistently the name "Lutheran" was omitted in the radio and the OWI releases when reference had to be made to the clergy and bishops of Norway and Sweden.

There are more serious matters. There is the protest of Americans of Estonian descent against the treatment which their home country is receiving from the Russians. The appeal has been signed by some of our people who hold that the treatment given Estonia — and (adds the *Lutheran Standard*) Latvia and Lithuania as well — is a crime and a repudiation of the Four Freedoms of the Atlantic Charter. "Beastliness and terror exceeding the record of every tyranny in history" is charged against the Russians. More than half of Estonia is Lutheran. Is it not time that such matters be investigated by a competent committee that can speak for all Lutherans and that has the facilities for immediate publicity for its findings? Politicians and also diplomats will listen when there is a mass protest, not otherwise.

This is not a synodical matter at all and has nothing to do with questions of church union and fellowship. It is something in which the Lutheran Laymen's League might bestir itself, or the newly organized National Lutheran Business and Professional Federation, or the intersynodical group recently formed under the name Lutheran Men of America. Somebody somewhere must assume the duty of speaking for Lutheranism where the interests of all are at stake. Ever since the explanation of the omission of the word "Lutheran" from the book *The Story of the Christmas Tree* stuck in our craw (you remember — it was omitted "for business reasons"), we are wondering what must happen before a Voice will be heard that can speak for us all. Maybe crowding Reformation Day off the religious page and substituting "Arthritis Day" will help. G.

Oct. 7 – Thirteenth Lutheran Hour

By EUGENE R. BERTERMANN, St. Louis

God willing, Sunday, Oct. 7, will mark the beginning of the thirteenth Lutheran Hour. The same day also marks the return to the air of Dr. Walter A. Maier as Lutheran Hour speaker. During the summer months he has enjoyed a well-deserved and much-needed rest, while a series of six guest speakers delivered the weekly messages. Dr. Maier is currently in the second year of his leave of absence from Concordia Seminary.

Lutheran Hour Exhibit, Zanesville, Ohio

Sponsored by Trinity Church, this display at the County Fair in Zanesville, Ohio, showing the flags of 27 nations in which the Lutheran Hour has outlets, was installed by Mr. John Heclo

The conclusion of the war is beginning to make available for civilian use the facilities of frequency modulation, television, and international short wave. These new developments must be placed into the service of the Gospel as soon as this can possibly be done. Mighty opportunities beckon in Europe, where millions who for years have suffered under war's staggering impact desperately need the Gospel of counsel, comfort, and courage in Christ. Furthermore, the end of hostilities in the Pacific demands a far-visioned, consecrated program of evangelization, so that the tremendous areas formerly closed to missionary work may receive the Savior's Word as soon as arrangements can be made.

Our Church's radio mission enters its thirteenth season over a mightier system than it has ever before employed. The Gospel is heard in English, Spanish, and Portuguese, either by voice or by phonograph record, over a total of 682 stations. In the United States 438 outlets carry the Lutheran Hour in English and 38 in Spanish. Outside the United States 70 stations carry the Lutheran Hour in English, 130 in Spanish, and 6 in Portuguese in the following territories and countries: Alaska, Argentina, Australia, Bolivia, Brazil, British Guiana, British West Indies, Chile, Colombia, Costa Rica, Cuba, the Dominican Republic, Dutch Guiana, Ecuador, Haiti, Hawaii, Honduras, Mozambique, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, Uruguay, and Venezuela. Beginning with Sunday Sept. 2, our crusade for Christ has been permitted to use thirty-six outlets throughout Australia and the neighboring Island of Tasmania. The Australian Lutheran Hour is financed by our United States offices, but its conduct enjoys the full cooperation of our congregations there. An office has been opened at 70 Pirie Street, Adelaide, South Australia, to handle correspondence and mail requested mementos and sermon copies.

Despite its present growth our Church's broadcast, however, suffers under several definite handicaps. The time is not always satisfactory, since Mutual regulations prevent any religious live network origination after 1 P. M., E. W. T. We regret deeply that in certain time zones this hour conflicts with church services, and every effort is being put forth to remedy the situation through rebroadcasts and use of recordings. Again, the same network rulings have banned every appeal for funds and prevented us from using the radio to tell listeners that the Lutheran Hour depends entirely on God's grace and the support of the listening audience for the funds needed to continue and grow. The weekly cost of so huge an enterprise as the Lutheran Hour amounts to approximately $15,000. Bringing Christ to the Nations will also continue to bend every effort so that our nation's soldiers, sailors, marines, and airmen may be adequately and completely served until they have returned to civilian life.

Oct. 7 should, in addition, be a day of reconsecration and rededication on the part of our Christians throughout the country to the glorious privilege of Bringing Christ to the Nations. Pray that our almighty God will shatter every force seeking to restrict the preaching of His Word, that the Holy Spirit will accompany the broadcast Gospel and through it lead many souls to their Savior! Invite and urge friends and acquaintances, business associates and fellow workers, to tune in regularly each week! Help to publicize the program and thereby mightily increase the size of our listening audience! Lutheran Hour headquarters will be glad to furnish promotional leaflets. The effective continuance and growth of the Lutheran Hour calls for the generous, consecrated, and consistent support of our congregations.

The Walther League Adjusts for Peace

By THOMAS COATES, Chicago, Illinois

(This article has been contributed by request of the Synodical Board for Young People's Work. — Ed.)

Readjustment is the order of the day. Government, industry, education — all are turning their fullest attention to effecting the swiftest and most efficient transition to normal, peacetime conditions. The Church must also adjust; it must come to grips with the new and pressing problems which have suddenly been thrust upon it. The Walther League, too, as the youth organization of our Church, is faced with an especially urgent task of readjustment.

The Walther League was hard hit by the war. Its ranks were depleted by the call to arms. Some 30,000 of its active members — including 90 per cent of its Senior young men — entered the armed forces. Its extensive peacetime program had to be drastically altered. Its fellowship gatherings — rallies, conventions, camps, and the like — were seriously curtailed by travel restrictions. The years of war were a time of testing for the Walther League.

But strangely enough — or perhaps not so strangely, at that — the League did not retrench or even mark time during the years of war, but actually made greater progress and recorded new gains. It was during wartime that the League

has reached a membership of 2,750 societies — an all-time high record;

erected a splendid new headquarters building in Chicago — a project that has already paid abundant dividends in the improvement and expansion of our youth program;

financed and put into operation the most ambitious service project in its history — the Wartime Service Program;

inaugurated the Lutheran Service Volunteer Schools — a new program of Christian training, whose benefits will be felt for decades to come in the life of our youth.

The League's "Program for Peace" includes, for one thing, *expansion*, for the purpose of sharing the benefits of this Christian youth program with increasing numbers of our young people. The years immediately following World War I were a period of unparalleled growth for the Walther League. There is every reason to believe that history will repeat itself and that in these postwar years large numbers of societies and of individual young people who as yet are unaffiliated will join our Lutheran youth organization.

A further objective of the "Program for Peace" will be the broadening and intensification of the League's program of *knowledge* and *service*. An encouraging beginning has already been made with the new streamlined *Bible Student*, edited by Dr. Theo. Graebner. The topic program will be expanded. A systematic mission study program — related to definite missionary projects — will be introduced. The Talent Quest will be further exploited. The new Wheat Ridge Foundation plan — embodying a nation-wide program of medical social work — opens up new vistas in the field of Christian welfare. The area of visual education will be extensively developed. There are new and shining horizons ahead for Christian youth, and they can be reached only by a full measure of Christian love and loyalty.

The "Program for Peace" provides also for the *re-assimilation* of returning servicemen and others displaced by the war. The young people in the home society will show how glad they are to see the boys back from the wars and assure them of a "spot" in the local League program — that spot which has been empty since they went away. And our Leaguers won't become too discouraged if some of the older servicemen decide not to rejoin the young people's group — not so long as they find some other place in the life and program of the Church. But those ex-servicemen who do come back into the League will furnish a mighty reservoir of strength and support for the greater progress of our youth work in the postwar years.

Our "Program for Peace" would be incomplete if it did not make its contribution to *relief* and *rehabilitation* in the war-torn countries of the earth — first in Europe and also in Asia. To that end the League is working in close accord with the Emergency Planning Council of Synod. The League will aid in the project of European relief and will concern itself specifically with youth work in the foreign fields where our Church will establish its work. The inauguration of this phase of the program awaits only the return of Synod's survey committee from Europe with a definite blueprint for an over-all plan of action.

Message of Bishop Dr. H. Meiser

Addressed to the Congregations May 22, 1945

(Dr. Hans Meiser is head of the Ev. Lutheran Church of Bavaria, which numbers, according to pre-war statistics, 976 congregations, 1,430 pastors, and 1,656,000 members. The translation of his letter is supplied by the Rev. P. G. Sander, secretary of the Board of Home Missions in Europe)

During the past twelve years I addressed you briefly on many a serious occasion. At those times my remarks were concerned with the distress and the tribulation of the Church. As I speak to you today, I have in mind the unspeakable disaster and the heart-rending misery which has befallen our German people. Never before in her entire history has our nation been so completely plunged into ruin nor so completely brought to the brink of destruction. Where is there a home in Germany today which worry, sorrow, trouble, trial, and despair have not invaded as melancholy guests? Who can recount the millions of names of the victims of this war who lie buried in foreign soil, or in the depths of the seas, or have died in pain and anguish in the military hospitals? How long will we have to wait for definite information concerning the fate of the many, many who are missing or are prisoners of war? How many will never be heard of again? What a horrible picture of destruction do our many cities and villages present? What has become of the homeless ones? How do they sustain their life, who frequently escaped only with the clothes they happened to wear? When will the family ties which have been severed be knit again? Who will again implant purity and reverence into the hearts of our youth, which is at present like a devastated garden? Who will care for the lonely, the feeble, the aged, and cause a ray of light to fall into the darkness which enshrouds their future? Verily, the wild waves of an ocean of sorrow are raging about us, threatening destruction to untold numbers of people.

Hostilities have now been suspended. As a result we have been relieved of much pressure and anxiety. However, it would be sheer self-deception on our part to imagine that we have reached the end of all our difficulties. New difficulties are already arising, and new tribulations are in the offing. We are facing a severe test, which no one can escape. Neither should we seek to escape it, for it is imposed upon us by God.

We would be blind indeed if we would refuse to acknowledge that it is God's judgment which has come upon the world, upon the whole world, including our country and each one of us personally. Other nations and other peoples may occupy themselves with the judgment which has befallen them. We on our part dare not seek to escape the seriousness of our condition by measuring our sorrows with theirs, by making comparisons and thus sitting in judgment ourselves. We are not the judges. The Lord God alone is the Judge. Our task is to face His judgment. However, if we do that, we will feel compelled to confess with the Prophet Daniel, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments; O Lord, righteousness belongeth unto Thee, but unto us confusion of faces" (Dan. 9:5,7). Rebellious words against the majesty of God, which only the spirit of hell could have conceived, have been spoken in our midst. Crimes have been committed which hell alone could have invented. Untold numbers of our own nation and of alien nations and races will rise up against us on the Day of Reckoning. Who will then be able to stand before God? Today everyone can see how the course of a nation which was privileged in the past to receive the rich blessings of God shapes itself when it breaks with its best traditions. Whenever the First Commandment, that we should fear and love and trust in God above all things, is despised, then the observance of the holy day, the authority of parents, the inviolability of the estate of matrimony, the respect for human life, property, honor, and justice disappear; then the door is opened wide to covetousness; then utilitarian philosophy becomes the criterion for man's behavior instead of the Commandments of God.

Therefore that which had been built

so presumptuously had to decay, and that which many hailed so proudly had to collapse. For the Word of God stands fast: "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap" (Gal. 6:7).

Efforts on the part of both Churches * were not wanting to remind our people and their rulers of their responsibility toward God and toward man, but apparently all to no purpose. Despite the seriousness and urgency of these admonitions, they found very little response. For that reason we are being punished so severely. We have sowed the wind of iniquity, and now we are compelled to reap the whirlwind of calamity.

Recovery of our nation will be possible only if it renounces all pride and self-conceit, all false gods and idols, and finds its way back to the Lord, its God. Therefore we plead with our nation and with our congregations: Return home to God. Inquire again after the will of the Lord, and submit to His ordinances. Give ear no longer to the siren song of false prophets, but seek counsel and guidance only with the Lord. Do not again permit yourselves to be deceived and misled by ideologies invented by fallible men, but let the holy, eternal Word of God, Law and Gospel according to the revelation of Holy Scripture, be a Lamp unto your feet and a Light upon your path. Do not continue to despise the Holy Sacraments. Re-establish the holy ordinance of Sunday observance, which our people have long trampled under foot, for faith cometh by preaching (Rom. 10:17). Bring up your children in the nurture and admonition of the Lord, and defraud them not of the best you can give them, the one thing needful. In all your endeavors remember the word of the Lord: "What is a man profited if he shall gain the whole world and lose his own soul?" (Matt. 16:26.) Renew and cultivate a live Christian morality at home and in public. Do not neglect prayer at mealtime and the morning and evening family devotions. Christian homes are the hope of the Church and of the nation. Let there be an end to the blight of spiritual shallowness and devotion to earthly things, and pray with the whole Church during this Pentecostal season for a renewal of the heart through the power of the Holy Spirit, that it may again be said of our nation, "I will say to them which were not My people, Thou art My people. I will betroth thee unto Me forever" (Hos. 2:23, 19).

For although the Lord has now visited us in His wrath and subjected us to His judgment, yet we know that God judges not after the manner of men. He is not a vengeful God, nor is it His will to destroy utterly. He is chastising us, but with measure. He is visiting us, but He does not give us over unto death. More intense than His wrath is His mercy. He must indeed render unto us according to our deserts, but His forgiveness transcends by far His retribution. As a pledge of His forgiving love He delivered up His only-begotten Son for us. For the sake of Jesus Christ, our Savior, we should confidently believe that God does not reject a lost world, nor does He cast off completely a nation which has strayed into wickedness and destruction. "For like as a father pitieth his children, so the Lord pitieth them that fear Him (Ps. 103:13).

Let us seek refuge in the arms of His mercy when the burden of guilt and anxiety, when the bitterness of poverty, when the wretchedness of being homeless, when sorrow and grief threaten to overwhelm our souls.

Let us learn from the mercy of God manifested toward us to be merciful to one another. Break your bread to the hungry, and bring the poor that are cast out into your houses. When you come in contact with brethren and sisters who, by reason of the collapse of all in which they so confidently trusted, are in danger of despairing of their future restore them in the spirit of meekness. Hatred and revenge have been instilled into our people beyond measure. Let us not forget whose Spirit's children we are.

And then let us stand shoulder to shoulder in the endeavor to re-establish justice and truth, to bring order out of chaos, to rebuild our devastated homeland and thus heal the wounds caused by the war. Let us not despair, but trust in the Lord. "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is His faithfulness. For the Lord will not cast off forever; but though He cause grief, yet will He have compassion according to the multitude of His mercies" (Lam. 3:22, 23, 31, 32).

* The Protestant and the Roman Catholic. Ed.

Religious Education in Public Schools on Trial

By J. G. KAISER, Champaign, Ill.

The trial of Mrs. Vashti McCollum's suit against the Champaign City School Board opened on Monday, Sept. 10, in the Champaign County Court, Champaign, Ill. Mrs. McCollum, the wife of a University of Illinois professor of horticulture, in her plea requested that the court issue a writ of mandamus to the Board of Education directing it to discontinue religious education classes taught in the public schools of Champaign for the past five years. She professed in the writ that she was a rationalist and an atheist and charged that sectarian religious views were promulgated by paid religious instructors in the schools where her ten-year-old son, James Terry, enrolled last year, to the embarrassment and segregation of her boy in the school away from other children during the time religious instruction was given. The legal question involved is whether the voluntary religious classes sponsored by the Council of Religious Education of Champaign, consisting of Protestants, Catholics, and Jews, and offered during school hours in the school buildings, are contrary to State laws and State and Federal constitutions.

Mrs. McCollum was represented by Landon Chapman, a Chicago attorney for the Chicago Civil Liberty Committee and the Illinois Civil Liberties Committee. The Champaign Board of Education has received legal support from the Chicago Federation of Churches and a new association formed locally to defend the Board, the Illinois Association for Religious Education on Released Time, chartered by the State of Illinois.

Another legal phase of the case was the intervening petition as defendants of Mr. and Mrs. Elmer Bash of Champaign, parents of two children, requesting the court to protect their children's rights voluntarily to receive religious instruction during the time in which they are released from school work. These parents have the support of churches of the State, it was stated, undoubtedly meaning the Church Federations throughout the State of Illinois and the Illinois Council of Churches.

A powerful array of legal talent was in readiness as the trial opened, plus the presence of many clergymen both Protestant and Catholic, subpoenaed as witnesses, including the present writer. Much of the testimony on the first day was on the subject of religious teachings as they were taught in the courses of the "Christian Protestant" course in the schools, the directing instructor being examined for three hours as to these courses. Many clergymen took the stand to declare their support of the Released Time Religious Education.

Highlighting the trial was, of course, the testimony of Mrs. McCollum and her son, James Terry, in which both testified to their atheistic views, denying the existence of God. She was supported in her testimony by her father, Wm. Coombs of Rochester, N. Y., head of the Society of Freethinkers in that city, and by Rev. Philipp Schug, pastor of the Unitarian Church here.

Many children were placed on the witness stand by the defense counsel, all of school age, some having taken the religious courses, others not; all testified that religious education in the school had been entirely voluntary, that no distinction or embarrassment was noticed when some did not take the course.

The fundamental issue of the trial is the teaching of religion during the regular hours in which children assemble for classes in our public schools, on released time, that is, released from other school work.

Whatever the outcome of this trial may be, all litigants concerned have disclosed repeatedly that it will be taken to higher courts, where the constitutionality of this arrangement will be finally decided.

A few observations were made by the writer, who attended this trial as a witness:

"Powerful groups throughout the country are supporting this type of religious instruction for children in our public schools, dividing the entire school in three groups, so designated on special cards handed the children for parents to sign: Protestant, Catholic, and Jew. Lutherans are regarded as a denomination subordinate to the term Protestant. When Lutherans fail to contribute to the support of the paid Protestant religious teachers, they also forfeit any right of supervision of those classes."

One clergyman testified that Lutherans might teach their children under the supervision of the regularly appointed Protestant curriculum committee and directors.

When the many children of non-churched families are considered, they usually testified that these children attended the Protestant religious classes, indirectly leading such children at least in the direction of those churches conducting such courses.

If we as Lutherans of the Synodical Conference are to safeguard the children of our Church attending public schools, arrangement must be made for their instruction as a distinct Lutheran class, taught by Lutheran teachers.

The widespread interest and publicity given this trial, as well as statements made by those who are leaders in this movement, emphasize this fact that Released Time Religious Education, unless proved illegal, has come to stay and will in a few years spread to every school in our land.

In granting this movement every favorable consideration let us not be unmindful of the fact that there are forces active in their efforts to abolish the democratic principle of the separation of Church and State so essential to religious liberty.

For Christ and Humanity

Our Church in Service to a World Stricken by War

Aftermath of War in the Philippines

I suppose every chaplain thinks his post is *the* post for him — just as every pastor knows he has the particular ministry God intends him to have. I feel that way about my chaplaincy with a field hospital. There is no other unit I would prefer. And, certainly, its work provides a chaplain with plenty of opportunity.

We set up in our present location shortly after we arrived from the States. The first week or so we were right beside the artillery; but the units in front of us in the hills gained consistently, and soon the artillery had to move up, too, to keep the Japanese in range. Not that it was easy; we saw the cost. We have all the admiration in the world for the Infantry; it's amazing what they can endure, emotionally and physically. Rain, mud, heat, flies, the stench of death, the roar of battle by day and the awful silence of the night.

From these things they come in to us; the wounded, the sick, the exhausted are brought into light, under shelter, into restful quiet. Most of them are calm — content to relax. Their first thoughts seem to be not of home, but of their buddies still in the hills. One night I prayed with a soldier who was severely wounded; when I finished, he said: "Chaplain, how about a prayer for the boys still up there?"

Another boy came in who related that he was hit in his foxhole while reading his Testament; he had just gotten to 15th of First Corinthians. He lost his Testament and asked for another so that he might continue reading while he was in the hospital.

A soldier was brought in severely wounded and weak from loss of blood. When the doctors had examined him, he said: "Give it to me straight, Doc; I want to know which way to pray."

Some of the men who came in told me about Chaplain Harry Krieger. They were pinned down by fire and were unable to rejoin their unit before night; so they planned to spend the night where they were. During the night they heard someone crawling out toward them; challenged, he whispered: "Chaplain!" He came in, offered prayer with them, and prepared to spend the night there. The Japanese did attack during the night; but the next morning they were successful in reaching their unit.

Many of the boys are not hesitant about attributing their endurance and their preservation to prayer. The instances of narrow escapes are numerous: bullets missing a vital mark by inches; pieces of shrapnel lodged in billfolds or Testaments carried in the breast pocket; men revived out of deep shock by plasma and whole blood transfusions.

Our surgeons are doing good work. They are conscientious in their work and interested and concerned about every individual case. Nor do they seem ever to relax. We've had occasions when surgery was going continuously for 30 hours. They are efficient. Within a half hour after a patient is brought in, he may be — and often is — carded, X-rayed, prepared for surgery, and on the operating table; and meanwhile he may be receiving blood or plasma which is carried with him wherever he goes: from Receiving to X-Ray to Pre-Op to Surgery. The surgeons in the Collecting Station above us in the hills have been overseas for 26 months, doing this kind of work; but every once in a while one of them will ride down in an ambulance with a patient to follow the case through because it interests him. The Army certainly provides the best of medical and surgical care for its men.

I have enjoyed the best of co-operation. Doctors and nurses call my attention to the more serious cases and do not fail to call me in case a man is dying. The patients seem appreciative of the services of a chaplain; most of those who are Protestant accept my offer to speak a short prayer with them. Catholic and Jewish boys are offered the services of laymen in our unit who have offered to serve them; in more serious cases their own chaplains are called. . . . The biggest thrill is to run across a boy who pulls his billfold out and digs up a dirty, sweat-streaked, familiar Lutheran Communion Card.

Outside my hospital work I've had the pleasure of helping Chaplain Markgraf with our denominational service in Manila. I suppose he has reported his success with these services. We have the use of a church which was not badly damaged and which is, at the present time, about the right size for our attendance. I preached several times, and, believe you me, it's a thrill to hear the Lutheran liturgy sung here in the Philippines; to preach a sermon without first checking it thoroughly for Lutheran idioms and phrases which a mixed Protestant group would not understand; to have a sizable attendance again at the Communion Table; and to meet after the service with old friends and make new ones.

I didn't expect to write so long a letter. You see, there isn't much excitement or adventure in our work; there is a deep satisfaction. Instead of destroying lives, we're trying to save them; and God, who gives skill and wisdom, strength and comfort, is blessing the efforts of our staff.

OTTO B. HUSSMANN
Chaplain, U. S. A.

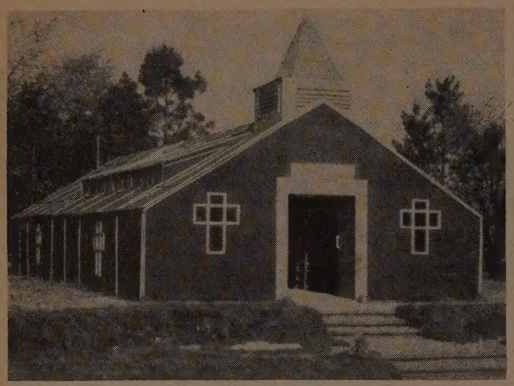
Visit to Free Church Headquarters

Possibly the readers of the WITNESS might be interested in the following:

With plane priorities boosted to No. 2 to insure through passage, I left Paris for a short trip to Berlin and Frankfurt Tuesday afternoon, Aug. 28, arriving in Berlin that same evening. With an Army driver and car at my disposal, I toured Berlin the following day from 9:30 A.M. to 11:00 P.M., spending over an hour in the former Reichschancellery. Berlin is truly the city of the dead, with the stench of death hanging over it. Its destruction in its downtown area is total, and words fail one to describe it.

Early Wednesday we drove to our seminary in Zehlendorf to visit former friends, Dr. and Mrs. M. Willkomm. Both are well, though showing signs of the terrible strain under which they have been living these last few years. Of the four seminary buildings, two cannot be repaired, the other two only at heavy cost. Very little attempt has been made to clean up the rubble, one body is still lying under it, with an awful smell at that point. The books of the library are undamaged, and Dr. Willkomm and his secretary are busy getting them in order. They should be more properly housed elsewhere to protect them from the elements. I drove Dr. Willkomm to Pastor P. H. Petersen in Steglitz, president of the Ev. Lutheran Free Church, for a visit with him and his wife. Both are well. The superstructure of his church is burned out, the walls are intact, and they are now using the basement. The congregation has made an agreement with the town magistrate, who will roof the church, the cost being exchanged for rent for a space in the basement, which is shared with the congregation. Since the church has no furniture, I left 1,000 marks with Pastor Petersen as a gift from my GI congregation of our Paris Service Center so that he might buy a reed organ. (By the way, we take an offering for church rehabilitation in every service; a basket stands at the door; last Sunday's offering was 4,664 francs.) Our other two churches in Berlin are totally "kaput."

During the war the Ev. Lutheran Free Church (please note the change in name, which is now the official one) has learned to stand on its own feet. It has over 100,000 marks in the banks, now tied up, with the possibility that it will be released as soon as order and procedure is established, which may take some time. Pastor Petersen said the tragic end of the war had raised the Free Church in the estimation of the other German churches. Many of them are doubtful of the advantages of being state-controlled and state-supported. Very little is known about the other Free churches in the provinces, though at our suggestion President Petersen prepared a roster for the 1946 *Annual*. The Church in



The Post Chapel, Prisoner of War Camp, Germany

Germany, as well as everything else, will be strictly Army-supervised for quite some time, according to all indications.

We arrived in Frankfurt at 7:30 P. M., Thursday. I found the booking corporal in my hotel a Lutheran, and we discussed the advisability of Frankfurt as a Lutheran Service Center for the forces of occupation. Their headquarters will be in that city. Next morning we scouted around and right alongside found an ideal ground-floor room, 35 feet by 70 feet, with a small balcony, at 12 Bahnhofsplatz, a corner opposite the main railroad station, right in the very heart of things. Its walls are in good shape, though the windows need repairing. Calling on the commanding general, I found him acquainted with Lutheran Center work, and he stressed the need of work such as ours in that city. The room had been requisitioned, but a visit with the Provost Marshal released it to us. Thus within 24 hours after arriving in the city, we were able to sign a preliminary contract with the owner for one of the very few buildings that have remained somewhat intact in Frankfurt, headquarters of the American Forces of Occupation. Work on the center is to start as soon as formal ratification of the contract has been received from the Army and Navy Commission, in order to provide the members of our Lutheran Church in particular a place for worship and recreation.

Paris HARTWIG DIERKS

A Prisoner of War Chaplain

The activity of a prisoner-of-war chaplain is interesting and varied. I did not enter the Chaplains' Corps with any idea of serving other than Americans, but the War Department discovered that I had some knowledge of German, and so, in the course of 14 months in the States, I served German prisoners in four different camps, at two of them incidental to other duties and at two others as principal duty. In the first three camps I also did the preaching. In the last I had "supervision," or administration, of twelve officers who had, in civilian life, been Protestant (primarily Lutheran) clergymen, and one Catholic priest. Then my Army orders took me overseas, where I have again had assignment as "administrator" of religious activities within a prisoner-of-war stockade. Here I have supervised the work of as high as 20 Protestant clergy and eleven Catholic priests in a camp having as high as 40,000 prisoners.

Space does not permit a comparison between American and European camps. I never saw any "coddling" of prisoners in America, but the lot of the prisoner here is much more deplorable. Because of scarcity of materials there are scarcely any comforts. For religious services many "makeshifts" are necessary. Because of the fact that space is at a premium, services have been conducted out in the open since early April. There are no pews; the worshipers stand. An altar is constructed out of any lumber that is found and covered with an Army blanket. The cross is of limbs cut from the trees of the area. Chalice and paten cleverly constructed of canteens or some other metal object.

The important thing is that the services are fairly well attended, and a real worshipful spirit is evident. I would estimate that of the personnel that declares itself Protestant, about 20 per cent will attend the services on any given Sunday. Catholic attendance is usualy higher. Morning and evening devotions are also conducted. As I sit here writing, the strains of "Praise to the Lord, the Almighty, the King of Creation" come to me from one of these evening devotions. And it is sung with fervor! The German prisoner has little if anything to look forward to materially, and yet there are those among them who find it in their heart to sing a hymn of praise to their Lord.

My experience on Easter Sunday will live long in my memory. As I walked into the stockade, I could observe worshipers gathering at one place of worship, and soon the strains of one of the old German Easter chorales came to me; as I moved on, I came closer to another group of worshipers, and from their lips sounded another of the tried and accepted hymns of Lutheranism, being sung from memory, for at that time I had not yet received material from the Lutheran Commission for Prisoners of War. I attended services in another quarter, and here a tent capable of holding 350 comfortably was crowded with at least a hundred more, and others stood outside, endeavoring to get in. They could hear the message through the walls of the tent, however. Here, while the war was still on, I heard a splendid Lutheran sermon of the Easter peace through Christ, based on the last verses of 1 Cor. 15. Over in another quarter of the same area a large group of Catholics was gathering. Religion is not dead in the hearts of the German men.

I have conducted regular pastoral conferences with these pastors, and, among other things, we have freely discussed the Doctrinal Affirmation, from which these clergy could learn the sound stand of conservative Lutheranism in America. Dr. Pieper's *Dogmatik* and other works of our authors are being used and studied and favorably commented upon. Under God's blessing I feel I have been able to lead some of these clergy to a firmer stand upon "God's Word and Luther's doctrine pure."

But the souls of our American soldiers in such a camp as this also need nurturing. The unit is small, and so the camp does not "rate" a regular Army chapel. However, the Post Commander has a certain amount of freedom in this respect, and I was able to persuade him to authorize the construction of a tent building to be used as chapel, one of the few erected on the Continent at a post of this size, which I had the privilege of dedicating to the service of God and the worship of His holy name. I have been able to have a very good attendance at my services, although the Lutheran personnel at this post is almost nil. But I am still permitted to preach the Gospel of Jesus Christ for the salvation of blood-bought souls. God will bless such preaching.

EDGAR J. BOERGER

Chapel Dedication

The choir is composed of German prisoners of war

God Called My Son!

Psalm 46:10 Melody: *Finlandia*

God called my son! His life, his soul have fled.
His body sleeps, and I know not his grave.
But this my hope shall be: "He is not dead!"
In his dear Lord he liveth evermore!
I ask not "Why?" but trust God's way and will!
Though tears do flow, my soul, in Christ, be still.

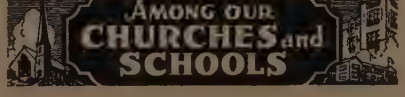
God called my son! In distant land he lies!
He was Thine own; received by Thee as Thine!
In life, in death, dear Lord, before our eyes
Shine through Thy Cross that we mount to the skies!
I know Thy Love did hold him firm and fast:
Keep Thou us true, that we may meet at last.

God called my son! The blue has turned to gold!
It brings to mind the Wise Men from afar:
The star of gold did God's great grace unfold
And led them to their Savior and their God!
Oh, lead me, Lord, to bow before Thy will,
Strengthen my soul, and speak to me: "Be Still!"

Written for the Memorial Service of Norman Dale Akey, U. S. N., who gave his life for his country at Okinawa, by Pastor Martin Lankow.

From a Pocket Notebook

Down in Amarillo, Tex., they have found a way of encouraging mothers to come with their little children without sacrificing the congregation's hymnals. In a bulletin of Trinity Church, Pastor Hartenberger announces: "Mothers with small children may have the use of colored picture books with which to entertain their children. Merely ask an usher for such a book. Please do not permit your children to play with the hymnals." . . . Amarillo is the wonder city of the Texas Panhandle, and the Mission Board did a wise thing in planting a $25,000 property there. . . . Another good idea comes from Oakland, Calif., where the Rev. Alfred W. Koehler prepares a mimeographed sermon summary, distributed to the worshipers after every service. This has been going on for three years, 146 Sermon Summaries, and is no longer an experiment. . . . With a wisdom which is almost superhuman, Pope Pius XII is trying to "draw certain increasingly influential nations closer to the Church" and is now ready to assign six or seven new Cardinals to the United States. The *New York Times* paid cable tolls on almost a column regarding this prospect of new Cardinals. . . . By an easy association of ideas this reminds us of the seven new District Presidents elected in the Missouri Synod during the past season. Their pictures and biographies are before us and will soon appear in these pages. . . . Just to show that Oregon and Washington still has a few tricks in its bag, here comes a Supplement issue devoted entirely, pictures and text, to the soldiers and chaplains our Synod has furnished from that area and their record in the war. The Honor Awards fill an entire page. . . . Through a casual remark of Manager O. A. Dorn we are apprised of the fact that *a carload* of paper per month is now needed for the printing of the LUTHERAN WITNESS. . . . Iowa West has not only printed a book of 40 pages containing the reports and memorials to the Lake Okoboji Convention, but printed an official convention report in almost 2,000 copies, and a District Handbook containing a complete record of standing resolutions of all District boards and committees. Publicity committees in other Districts should rouse from their slumbers and wake up to the performance of Iowa West. . . . We take notice with approval of the change offered in the model constitution for congregations in this District Handbook. Instead of beginning with the forbidding but time-honored phrasing of the membership article: "*No one can become* a member of this congregation unless he, etc.," the article reads, "Communicant membership requires that a person, etc." . . . This is from the *Sunday School Times* of September 8: "'The Bible and the World' quotes James Agate, the dramatic critic, in a rather striking definition of an atheist. 'An atheist,' says Agate, 'is a man with no invisible means of support.' Take away his visible means of support, and he has nothing left. But take the visible means of support from a Christian believer, and he can still say: 'The eternal God is (my) . . . refuge, and underneath are the everlasting arms.'" . . . "Gladstone, the famous English statesman, once said that the thirty minutes of the pastor's sermon on Sunday affected more beneficially the civilization of the British Empire than did all the proceedings of Parliament during the week." H. O. Kringel. . . . The Lutheran Publicity Organization of New Orleans reprints Homer E. Culley's tract *How Fortunate We Are!* rousing the Church to the needs of more parochial schools. . . . Chaplain Walter C. Daib, serving our troops in Ansbach, Bavaria, has met the dean of the local clergy and found him quite orthodox, particularly also on the doctrine of inspiration. . . . A unique tract, directed to our high school youth by Prof. Albert V. Maurer, is entitled *Shall I Become a Lutheran Teacher?* Order from Concordia Publishing House, 3558 South Jefferson Ave., St. Louis 18, Mo. G.



Discussion Group in Chicago Adopts Statement

For the second time in eight years a group of the Missouri Synod's educators, clergymen, and officials met at the Hotel Stevens in Chicago Sept. 6 and 7 for the discussion of attitudes at present observable in our Synod and of the means by which that which is wholesome might be strengthened and the dangers ever besetting a strongly conservative body such as ours might be met in a spirit of loyalty to our Confessions and love toward the brethren. The meeting had been called by a letter of invitation extended on behalf of a number of public-spirited laymen, who offered to defray a large part of the cost, to some fifty pastors and educators of our Synod, geographically well distributed. The understanding was made plain in the letter of invitation by Dr. E. J. Friedrich, President of the Colorado District, as also in his opening address, that those present represented each himself alone and not the congregation of which they are pastors, or the District of which they are presidents, or the school in which they teach, or the official family of the General Body. Furthermore, the objectives of the meeting were not some specific action of the next delegate convention (in 1947) nor any promotion of some program affecting the relation of our Synod to Lutheran bodies. Not only was this limitation of the meeting evident in the resolutions adopted, but it was observable in all the discussions. Like the meeting of 1937, those present were simply discussing matters in their opinion affecting the welfare of their Church and of interest to every pastor and layman. (Also the 1937 meeting, though differently constituted, had been arranged through the generosity of a Lutheran layman.) The resolutions adopted will be sent to all pastors of our Synod and will bear the names of all present. They were unanimously adopted.

Papers were submitted by Dr. Wm. Arndt, Dr. R. R. Caemmerer, Dr. O. P. Kretzmann, and Dr. O. A. Geiseman. Into the discussion of these papers were introduced such topics as the relation of congregation and Synod, our treatment of those who fall into the errors of either liberalism or un-Scriptural legalism, prayer at intersynodical meetings, the dynamic force of a strictly confessional Lutheranism, the need of something better than the intellectual appeal, sound doctrine as a motor impulse toward righteousness, love of the brother as evidence of love toward God, violations of brotherly love in doctrinal discussion, the harm which might come to orthodoxy from an arrogant self-sufficiency, re-emphasis of the attitude of Dr. Walther in dealing with dissenters, Synodical centralization of power as an element of strength and of weakness, our duty to make plain to every intelligent and interested layman our relations to other Lutherans and the reasons for these relations, and the bearing of familiar texts like Rom. 16:17 ff. and 1 Thess. 5:22 on fellowship relations.

The meeting of brethren in free conference for discussion of Scriptural principles on Church and Synodical life must ever be blessed when conducted, as have been these meetings at the Hotel Stevens, in the spirit of love toward the brethren and of devotion to the truth. G.

Alberta and British Columbia District Convention

Fellow Lutherans of Alberta and British Columbia held their seventeenth convention at Concordia College, Edmonton, July 10—13. The opening service was conducted at St. Peter's Lutheran Church (the Rev. A. J. Mueller, pastor). Dr. Henry A. Grueber preached the convention sermon, and the Rev. A. Gehring delivered the confessional address. All pastors and lay delegates partook of Holy Communion.

There were in attendance 38 voting pastors, 27 voting delegates, 5 advisory pastors, 2 teachers, 3 professors, 1 candidate, and 2 students.

First place on the convention program was given to an essay on "Family Devotion," delivered by the Rev. A. Miller.

The report on Christian education showed that two schools had to be closed, owing to a shortage of teachers. This leaves in operation four schools with a total enrollment of one hundred pupils. The average attendance at Sunday school leaves much to be desired, being only about one third of the total enrollment.

Election returns were as follows: the Rev. W. C. Eifert, President; the Rev. C. C. Janzow, First Vice-President; the Rev. W. A. Raedeke, Second Vice-President; the Rev. A. Fenske, secretary; Prof. J. H. Herreilers, Treasurer. Elected to the Board of Directors: Pastors C. Baase, V. Eichenlaub, C. C. Janzow, V. L. Meyer, W. A. Raedeke, E. Wildgrube, and Messrs. T. Appelt, A. Lange, A. Nickel, J. Eberhardt.

A new salary scale was adopted, starting with $110 a month for unmarried pastors, $115 for married pastors, and $4 a month for each child under seventeen years of age. — It was decided to call a full-time executive secretary of missions.

Of particular interest was the fact reported by the Treasurer that in 1944 the subsidized parishes contributed nearly twice as much for home purposes as they did in 1940.

A committee was elected to study the constitution of the Canadian Lutheran Council. This committee is to be represented at all intersynodical sectional conferences held within the District and is to report to the next District convention.

The work of our Synod was treated by Dr. H. Grueber in his daily lectures.

Lethbridge, Alta. V. EICHENLAUB

Western District Convention

The sixty-fifth convention of the Western District, comprising the States of Missouri, Arkansas, and Tennessee, was held at Concordia Seminary, Saint Louis, July 23 to 27. In the opening service, held at Bethel Church, University City, Vice-President Arthur Brunn delivered the convention sermon.

In his presidential address President Paul Koenig drew a vivid word picture of the appalling conditions throughout the world today and of the unprecedented opportunities which these conditions present to the Church.

Dr. L. W. Spitz of St. Paul's College, Concordia, Mo., read the doctrinal essay on "The Universal Priesthood of Believers," which, together with other papers read at our District conventions this year, will be published in a centennial volume to appear in 1947.

Highlights of the convention were: the masterful presentations of Doctor Brunn, who made the various activities of Synod live and move before the eyes of an attentive convention; the reports of President Koenig and the District's full-time servants — Mr. L. J. Dierker, executive secretary of the District office; Rev. Martin Schaefer, director of District missions; and Mr. H. F. Bade, superintendent of schools in the District; and the excellently prepared report of the District's Board for Young People's Work.

All reports showed a faithful performance of duty and reflected commendable progress. Notable among the resolutions was one submitted by the *laymen,* encouraging all congregations of the District to restudy their congregational budgets with a view toward granting their pastors and teachers more adequate salaries.

Pastor Martin Senne, outgoing Vice-President of the District, who has completed fifty years of service to the Church, was honored in a special service, with an address by Vice-President A. M. Lohmann.

The convention was attended by 190 voting pastors, 166 lay delegates, 86 teachers, and 42 advisory pastors; a total of 484 (a record for the District). Among these, 20 pastors and 20 teachers were attending for the *first* time, having entered the District since 1943. Twenty-three of the District's pastors are serving in war work.

The convention granted President Koenig's wish to be excused from further service on account of the work in his large parish and thanked him for his six years of faithful service as president.

Officers elected were: Rev. E. L. Roschke, President; Rev. T. A. Weinhold, First Vice-President; Rev. A. M. Lohmann, Second Vice-President; Rev. Herman P. Boehne, Secretary; and Mr. Chas. Lottmann, Treasurer.

H. W. GOCKEL

Pastoral Conference of the Finnish-American National Lutheran Church at Ironwood, Michigan, 6-23-1945

Back row, l. to r.: A. L. Mäki, F. Pies, A. E. Kokkonen, E. Esala, J. W. Sippola
Center row, l. to r.: H. P. Esala, R. J. L. Aho, E. A. Heino, R. Herrmann (Mo.), Theo. E. Zaremba (Wis.), R. W. Heikkinen
Front row, l. to r.: T. Miettinen, J. E. Nopola, G. A. Aho, Pres., J. Hirvi, W. W. Wilen

Finnish Church Convention

Preceded by a general pastoral conference and sectional meetings on Saturday and festival services on Sunday morning, afternoon, and evening, the forty-seventh annual convention of the Finnish National Church was held at Ironwood, Mich., June 25 and 26, where the Rev. J. Hirvi is pastor.

In a general Communion service on Monday morning President G. A. Aho preached the opening sermon on Rev. 3:7-13, showing the happy estate of a faithful Church. His annual report

revealed that this church body has grown in membership, increased in the number of pastors, and made marked improvements in contributions.

Notwithstanding the different language in which it chiefly works, the National Church co-operates with our Synod in the work of our Springfield Seminary, in the mission to Nigeria, with our Army and Navy Commission, in the support of the Lutheran Hour, and in other matters. — Its official English name is now to be: "National Evangelical Lutheran Church." Approximately twenty thousand dollars have been collected in the past year for a new building for its printing establishment, which may be transferred from Ironwood to Duluth, Minn. Arrangements were made for helping postwar sufferers in Finland. Next year's convention is to be held in Port Arthur, Ontario.

Upon request of the convention the undersigned is hereby returning fraternal greetings and best wishes to our Synod, which he personally brought to them. Expressive of our Christian fellowship was also the occasional presence of two other pastors of our Synod (Revs. A. C. Hellert of Ironwood, V. L. Brandt of Bessemer) and of two of the Wisconsin Synod (R. Horlamus of Hurley, Th. Zaremba of Prentice, Wis.).

"For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." Ps. 122: 8, 9. R. HERRMANN

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Robert L. Falke (d. Aug 17, 1945) was born at Meissen, Saxony, June 29, 1855, as the son of Louis and Wilhelmine (Herrmann) Falke. , He attended the preparatory school of Pastor Fr. Brunn at Steeden, and two years later he was sent to Concordia Seminary, St. Louis. He graduated from the Springfield Seminary in 1878. His entire ministry of fifty years was spent in Missouri — three years at Osage, twenty-one at Forest Green, and twenty-six at New Melle. He also taught school in his congregations for thirty years. Upon his retirement in 1928 he joined Emmaus Congregation in St. Louis. He was married to Maria Fricke of Arenzville, Ill., in 1878. This marriage was blessed with ten children. His wife preceded him into glory in 1936. He is survived by 8 children, 14 grandchildren, and 6 great-grandchildren. The days of his pilgrimage were 90 years, 1 month, and 20 days. The tombstone erected in St. Paul's Cemetery at New Melle for himself and his wife bears this inscription of his own choosing: "They saw no man save Jesus only." The funeral service at Emmaus Church, St. Louis, was conducted by the Rev. W. J. Wollenburg on Aug. 20 and on the same afternoon at New Melle by the Rev. R. J. Torgler.

Correction: In the obituary of the Rev. Henry Dannenfeldt (WITNESS, July 17, 1945) the last sentence should read: "Interment was made in Trinity Lutheran Cemetery, York Center, Ill."

A. H. CONSTIEN

Teacher Christian Paul (d. June 13, 1945), son of John and Louise (Urspruch) Paul, was born Nov. 19, 1860, at Minerstown, as that part of St. Louis was then called, and here he lived all his life except for the years spent at the Addison Teachers' College, where he was graduated in 1882. In that year he began his teaching career at St. John's, St. Louis, always working in perfect harmony with his pastor, the Rev. Herman Bartels. He was married to Miss Mathilde Ude in 1888. She departed this life in 1943. They had five children; the two sons died early; one daughter is the wife of the Rev. Rud. Herrmann of Lidderdale, Iowa; another is married to the Rev. Paul Hansen, the present pastor of St. John's, and one is unmarried. There are ten grandchildren.

The burial took place at Concordia Cemetery June 17. Teacher G. H. Beck spoke at the bier in behalf of the Teachers' Conference, and the undersigned preached on John 11:40 and officiated at the grave.

N. P. UHLIG

DEATH NOTICE

Walter L. Sassmannshausen, teacher and organist of Pilgrim Church, Chicago, died August 29. H. C. STEINHOFF

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained:

11. Sun. p. Tr. (Aug. 12): *Cand. Alton F. Wedel* in St. John's Church, Sullivan, Wis., by K. Wedel. — 13. Sun. p. Tr. (Aug. 26): *Cand. Ralph H. Young* in First Church, Holyoke, Mass., by Martin L. Steup. — 14. Sun. p. Tr. (Sept. 2): *Cand. Robert B. Hamp* in Concordia Church, Toledo, Ohio, by Walter O. Pasche. — *Cand. Marcus Lang* in Salem Church, St. Louis, Mo., by Martin C. Schaefer.

Ordained and Commissioned:

13. Sun. p. Tr. (Aug. 26): *Cand. Floyd Schwieger* as missionary, Riverhaven, Ind., by W. C. Birkner.

Ordained and Installed:

11. Sun. p. Tr. (Aug. 12): *Cand. W. Chr. Stoehr* in Zion Congregation, Kennan, Wis., by W. Hahn. — 12. Sun. p. Tr. (Aug. 19): *Cand. Lloyd Behnken* in Trinity Congregation, Springfield, Ill., by Paul Schulz. — *Cand. Walter Fehrmann* in Immanuel Congregation, Cincinnati, Ohio, by Oscar A. Schedler. — *Cand. Walter H. Huber* in Our Savior Congregation, Houston, Tex., by Elmo E. Miertschin. — *Cand. Edward J. Schick* in Christ Congregation, Waverly, Ill., by O. J. Klinkermann. — 13. Sun. p. Tr. (Aug. 26): *Cand. Vincent Larson* in Trinity Congregation, Bend, Oreg., by W. F. Georg. — *Cand. George Mahder* in Redeemer Congregation, Curtis, and in St. Paul's Congregation, Moorefield, Nebr., by Walter H. Seefeldt. — *Cand. Harold W. Wuebben* in St. Paul's Congregation, Glenwood City, and in St. John's Congregation, Boyceville, Wis., by F. H. Kretzschmar. — 14. Sun. p. Trin. (Sept. 2): *Cand. Victor F. Gerike* in Holy Cross Congregation, St. Cloud, Minn., by J. A. Stein. — *Cand. Walter Grotrian* in First Congregation, Lufkin, Tex., by Hugo A. Hannusch. — *Cand. Robert O. Maschke* in St. John's Congregation, Jefferson City, Mo., by E. G. Bultmann. — *Cand. Melvin H. Pingel* in St. John's Congregation, Emporium, Pa., by Wm. A. Drews. — *Cand. Robert L. Rock* in Trinity Congregation, Marseilles, Ill., by H. Oldsen.

Installed:

Pastors: 8. Sun. p. Trin. (July 22): *Ernst H. Essig* in Golgotha Congregation, Detroit, Mich., by E. T. Bernthal. — 9. Sun. p. Tr. (July 29): *Rudolph W. Scheffel* in Zion Congregation, Hiawatha, Kans., by R. M. Lammers. — 10. Sun. p. Tr. (Aug. 5): *A. J. Bueltmann* as assistant pastor in the Roseburg-Cottage Grove parish by W. A. Sylwester. — *A. R. Lueders* in St. Paul's Congregation near New Haven, Ind., by Walter Klausing. — *E. W. Schade* in Salem Congregation near Centerville, Mich., and on the 11. Sun. p. Tr. (Aug. 12) in St. Paul's Congregation, Centerville, Mich., by W. T. Schalm. — *P. W. Selimann* in St. John's Congregation, Oxford, Nebr., by Paul E. Bussert. — 11. Sun. p. Tr. (Aug. 12): *Robert Biel* in Trinity Congregation, Clinton, Mo., and in Trinity Congregation, Creighton, Mo., by Herbert Wunderlich. — *Clarence Dohrmann* in Immanuel Congregation, Lima, Ohio, by O. G. Hebestreit. — *Leo T. Fenske* in St. Paul's Congregation, Preston, Kans., by A. C. Schroeder. — *Theodore Iben* in Immanuel Congregation, Britton, Mich., by R. C. Staudacher. — *H. C. Lehenbauer* in Peace Congregation, Thomasboro, Ill., by H. A. Schroeder. — *Stuart Nothnagel* in Colton Congregation, Colton, Calif., by W. Schmoock. — *Alfred E. Schroeder* in Trinity Congregation and in St. Peter's Congregation, Wausau, Wis., by John F. Potratz. — *H. A. Traugott* in Zion Congregation, La Grange, Tex., by Paul C. Eifert. — *Charles Zeisser* in St. Martin's Congregation, Detroit (Hamtramck), Mich., by G. M. Krach. — 12. Sun. p. Tr. (Aug. 19): *Roland P. Gabbert* in Emmanuel Congregation, Hampton, Va., by Paul A. Plawin. — *O. H. Mueller* in St. Peter's Congregation, Cornelius, Oreg., by O. J. Wendling. — *Karl W. Riehl* in Hope Congregation, Mary Ridge, Mo., by W. F. Dietze. — 13. Sun. p. Tr. (Aug. 26): *Otto T. Diefenbach* in Cedar Crest Congregation, Pontiac, Mich., by E. L. Schwan. — *Earl Finnigsmier* in St. Paul's Congregation, Malcolm, Nebr., by Melvin Tassler. — *Lester M. Hieber* in St. John's Congregation, Pecatonica, Ill., by E. Hieber. — *Arthur Radtke* in Grace Congregation, Santa Maria, Calif., by Theo. F. Haeuser. — 14. Sun. p. Tr. (Sept. 2): *J. F. Boerger, Jr.,* in St. Peter's Congregation, Macomb, Mich., by L. Heinecke. — *Erwin H. Heidorn* in Zion Congregation, Bensenville, Ill., by K. F. Lohrmann. — *Paul E. Krause* in Holy Cross Congregation, Waterloo, Ill., by N. Hildebrandt. — *R. E. Schulz* in St. John's Congregation, Salt Lake City, Utah, by Norbert F. Roschke. — *A. J. Stoskopf* in St. James' Congregation, Holland, Minn., by Walter F. Preuss.

Commissioned:

13. Sun. p. Tr. (Aug. 26): *E. O. Koch* as missionary in Morton, Ill., by Carl Clabusch.

Teachers: 15. Sun. p. Tr. (Oct 3, 1943): *Walter Redeker* in St. Paul's Congregation, Luxemburg, Wis., by J. H. Nau. — 5. Sun. p. Tr. (July 1): *Alfred Schwausch* in Bethlehem Congregation, Houston, Tex., by Anton A. Froehlich. — 7. Sun. p. Tr. (July 15): *Edw. H. Singer* in Grace Congregation, Cincinnati, Ohio, by Norman J. Sydow. — 8. Sun. p. Tr. (July 22): *Marvin H. Wunderlich* in St. John's Congregation, New Minden, Ill., by P. F. Harre. — 9. Sun. p. Tr. (July 29): *Walter A. Schrein* in First Congregation, Van Nuys, Calif., by Armand E. Mueller. — 10. Sun. p. Tr. (Aug. 5): *A. C. Bangert* in Bethlehem Congregation, Lakewood, Colo., by Martin E. Nees. — *Paul R. Mueller* in Immanuel Congregation, Shobonier, Ill., by G. W. Malling. — *Rudolph Ranke* in St. Peter's Congregation, San Leandro, Calif., by H. C. Theiss. — 11. Sun. p. Tr. (Aug. 12): *Le Verne Baacke* in Faith Congregation, Denver, Colo., by R. E. Schulz. — *Cand. Howard Bickel* in Grace Congregation, Hayward, Calif., by John E. Marozik. — *Edgar C. Brommer* in St. Peter's Congregation, Lodi, Calif., by W. F. Schlueter. — *Fred C. Groth* in St. John's Congregation, Suring, Wis., by Otto W. Schreiber. — *Harold E. Jagels* in Ebenezer Congregation, St. Louis, Mo., by Arthur M. Kuehnert. — *E. F. Orlowski* in Trinity Congregation, Spring, Tex., by Carl Biar. — 12. Sun. p. Tr. (Aug. 19): *Arthur L. Bueter* in St. John's Congregation, Merrill, Wis., by W. Sievers. — *Elmer Bunsold* in St. Paul's Congregation, San Antonio, Tex., by R. Wiederaenders. — *Victor A. Droegemueller* in St. Martin's Congregation, Milwaukee, Wis., by Arthur H. Oswald. — *Martin H. Einspahr* in Trinity Congregation near Fort Dodge, Iowa, by A. F. Boehnke. — *Arnold Kell* in Immanuel Congregation near Merrill, Wis., by Walter T. Koch. — *Theodore P. Klammer* in Bethlehem Congregation, Saginaw, Mich., by Pres. A. Zelle. — *Richard J. Mathwich* as Director of Christian

Education in Hope Congregation, Seattle, Wash., by Geo. F. Schmidt. — *Harold Meier* in Emmanuel Congregation, Tipton, Ind., by Albert P. Singer. — *E. C. Roth* in Hope Congregation, Mary Ridge, Mo., by Wm. F. Dietze. — *Fred Stoppenhagen* in Bethlehem Congregation, Ossian, Ind., by W. H. Schwane. — 13. Sun. p. Tr. (Aug. 26): *Cand. Clifford Braun* in St. Luke's Congregation, Ottawa, Ont., Can., by Alf. Dashner. — *Walter Christian* in St. Peter's Congregation, Schaumburg, Ill., by M. Behling. — *Cand. Robert H. Dornfeld* in Redeemer Congregation, De Soto, Mo., by Walter Dierking. — *John Ehlers* in St. Matthew's Congregation, Pittsburgh, Pa., by Theo. Martens. — *Cand. Herb. E. Grabau* in Bethel Congregation, Detroit, Mich., by G. M. Krach. — *E. P. Grefe* in St. Paul's Congregation, Enid, Okla., by Aug. H. Meitler. — *Edwin W. Haack* in Trinity Church, Wyandotte, Mich., as Assistant Superintendent of Schools by Pres. A. Zeile. — *Erich O. Haase* in Zion Congregation, Marengo, Ill., by W. C. Schaefer. — *Elmer Huedepohl* in Zion Congregation, Marengo, Ill., by W. C. Schaefer. — *Henry E. Leimer* in Zion Congregation, Storm Lake, Iowa, by Peter Braner. — *William E. Melchert* in Immanuel Congregation, Hankinson, N. Dak., by Gerhard C. Michael. — *Ferdinand Scharlemann* in Trinity Congregation, Elgin, Minn., by C. A. Affeldt. — *Cand. Norman Schmidt* in Trinity Congregation, Beatrice, Nebr., by F. W. Falkenroth. — *Otto C. Tinner* in Immanuel Congregation, Mount Olive, Ill., by E. Widenhoefer. — *Arthur C. Werling* in St. John's Congregation, Inkster, Mich., by Paul G. Waschilewsky. — August 27: *H. A. Leimer* as teacher for the Lutheran School Association, Wichita, Kans., by Wm. Graumann. — 14. Sun. p. Tr. (Sept. 2): *Cand. Donald Becker* in St. Matthew's Congregation, Lemont, Ill., by Walter F. Pieper. — *Richard Bendick* in Christ Congregation, Falls City, Nebr., by H. A. Middendorf. — *Cand. Victor K. Bloch* in Trinity Congregation, Brownsville, Tex., by C. A. Gaertner. — *Cand. John Kober* in Immanuel Congregation, Bridgman, Mich., by H. A. Ott. — *Kenneth Kraemer* in Immanuel Congregation, Matteson, Ill., by E. Hieber. — *Louis F. Krenzke* in Trinity Congregation, Utica, Mich., by L. Heinecke. — *Cand. Herbert Moldenhauer* in Trinity Congregation, Arenzville, Ill., by Raymond H. Witt. — *C. J. Nicol* in Trinity Congregation, Orchard Farm, Mo., by R. E. Kuehnert. — *Albert L. Sachtleben* in St. Matthew's Congregation, St. Louis, Mo., by Paul W. Steufert. — *E. W. Scheer* in Trinity Congregation, Lincoln, Nebr., by F. Worthman.

Anniversaries

12. Sun. p. Tr. (Aug. 19): St. John's Congregation, *Clinton, Iowa* (Paul H. Burgdorf), the 90th. — Bethlehem Congregation, *Ferrin, Ill.* (A. C. Marquardt), the 40th. — St. Peter's Congregation near *Riceville, Iowa* (Walter Schroeder), the 75th. — 13. Sun. p. Tr. (Aug. 26): Immanuel Congregation, *Hinckey, Ill.* (L. E. Thalacker), the 80th. — St. John's Congregation, *Random Lake, Wis.* (Gerhard Huebner), the 90th. — Calvary Congregation, *Watseka, Ill.* (B. F. Prange), the 15th.

Cornerstone Laying

On the 10th. Sun. p. Tr. (Aug. 5) St. James' Congregation, *Shawano, Wis.* (Rudolf Schroth), laid the cornerstone to their new church.

Conference Meetings

Pastors':

West Park Region, Oct. 2, 3, Carlos, Minn. 2 Thess. 2:5 ff.: A. C. Seltz. Matt. 10: E. J. Dreyer. The Returning Serviceman: J. Nickel. Sick Calls: J. Spomer. Sermon on Luke 7: 11-17: E. Boumann; reviewer: H. J. Sprengeler. The Communion Service: E. Hanson. Practical Demonstration of the Liturgy: H. Sprengeler. Visual Education: H. J. Boettcher. Sunday School Teachers' Meeting: A. Kratzke. *Ersatzarbeit:* 2 Thess. 3: E. Steinhorst. Sermon: A. Agather, E. Boumann, A. Beck. Presence or absence to

R. H. BROCKOPP, Carlos, Minn.

Eastern, South Wisconsin District, Oct. 9, 10, Concordia College, Milwaukee. Pastoral service with Communion at Ebenezer, Oct. 9, 10 A. M. Sermon: J. F. Boerger, Sr. (C. F. Dietz). Communion address: L. Spilker (B. J. Stelter). Luther on Sanctification: Wm. Dallmann. The Boy Scout Question: Walter Meyer. Exegesis of Jude: A. H. Oswald. Minimum Requirements for Catechetical Instruction: Committee; F. F. Selle, chairman. Haggai's Message to the Postwar Church: J. F. Boerger, Sr.

MARTIN W. STRASEN, *Chairman*

Lake Erie, English District, Oct. 9 (10 A. M.) to 11, Port Huron, Mich.; Pastor A. Ruff. Practical Suggestions for the Pastor as a Gentleman: M. W. Walker. Matt. 18:15-20: O. Schultz. Church and Choir Music: P. Boester. Report of Committee on Adult Bible Class Courses: H. Olsen. Study of the "One Document": A. O. Meyer. Problems of the Church in a Socialistic State: E. Fackler. Lessons from the Prophet Jonah for the Modern Preacher: O. Marohn. Rom. 16:17-20: G. Bornemann. Short Paper on Gambling: E. Kringel. Book review: A. Koerber. Choral matins: E. Kurth. Sermon outline on Gospel for following Sunday: F. Schwarz. Confessional service: E. Schwan (Oehlschlaeger). Communion service: H. Wacker (O. Trinklein).

GORDON W. MEYER, *Sec.*

Teachers':

Colorado District Teachers' Conference, October 24—26, at Pueblo, Colo.

RAYMOND J. MUELLER, *Chairman*

Joint:

Northern Ohio, Oct. 17—19, St. John's, Elyria. Such as require housing make request of the host pastor, Rev. H. L. Lieske, 630 West Ave., Elyria, as soon as possible.

EDGAR V. TASSLER, *Sec.*

The Midwest Institutional Workers Conference

will be held Sept. 25, 26 in St. Martini Church, Chicago, Ill. (Pastor H. Brauer).

THEODORE E. KISSLING

Election Results

Pastor H. W. Romoser having declined the call to the presidency of Concordia Theological Seminary at Springfield, Ill., *Pastor Alvin E. Wagner* of River Forest, Ill., has been elected.

AUG. E. BRAUER, *Secretary*
Board of Electors

Prof. Fr. Lange, Crespo, Argentina, has been elected to the presidency and chair of second professor at the Seminario Concordia in Buenos Aires. BOARD OF MISSIONS FOR SOUTH AMERICA
C. F. LEHENBAUER, *Secretary*

Nokomis, Ill., Sept. 15, 1945

Rev. E. W. Gebauer was elected, Sept. 11, to succeed Prof. A. Reese at St. Paul's College, Concordia, Mo. WM. O. SCHMIDT, *Secretary*
of Board of Control

Candidates Nominated by Congregations

for the Presidency of Concordia College, Fort Wayne, Indiana

Rev. J. W. Acker, A. M., Hammond, Ind.: Concordia, Hammond.

Rev. Herman H. Backs, Waynedale, Ind.: St. Paul's, Otter Creek, N. Dak.

Prof. W. A. Baepler, Springfield, Ill.: Bethany, Chicago.

Rev. G. Chr. Barth, Cincinnati: Emmanuel, Adell, Wis.

Prof. M. H. Bertram, M. A., Fort Wayne: St. Luke's, Elizabeth, N. J.; St. John's, Red Bud, Ill.

Rev. Armin W. Born, Detroit: Grace, Oberlin, Ohio.

Prof. Herbert G. Bredemeier, M. A., Fort Wayne: St. Paul's, Fort Wayne; Emmaus, Fort Wayne; Golgotha, Detroit.

Rev. E. H. Buchheimer, Detroit: Immanuel, Saginaw; First Immanuel, Chicago; St. James, Grosse Pointe, Mich.

Rev. Herbert Claus, St. Louis, Mo.: St. John's, Hubbard, Iowa.

Rev. W. H. J. Dau, Aurora, Ind.: Immanuel, Seymour, Ind.; Redeemer, Kokomo, Ind.; Christ, Anderson, Ind.

Prof. Erhardt H. Essig, M. A., Fort Wayne: Bethlehem, Fort Wayne.

Rev. Herbert Fehner, Monroe, Mich.: Bethany, St. Louis, Mo.

Prof. E. E. Foelber, M. A., Fort Wayne: Immanuel, Schuyler, Nebr.; Immanuel, Columbus, Nebr.

Rev. Leslie F. Frerking, Charlotte, N. C.: Redeemer, Fort Wayne.

Prof. C. A. Hardt, Milwaukee: Bethany, Kohler, Wis.; St. John's, Sullivan, Wis.

Rev. O. R. Harms, Houston, Tex.: Trinity, Milwaukee.

Prof. Karl H. Henrichs, M. A., Valparaiso: St. Andrew's, Detroit; St. John's, Whiting, Ind.; Immanuel, Grand Rapids, Mich.; Trinity, St. Joseph, Mich.

Prof. W. F. Kruse, M. S., River Forest, Ill.: St. John's, Peru, Ind.

Rev. Erwin Kurth, Fort Wayne: Our Saviour, New York.

Rev. W. F. Lichtsinn, Hammond, Ind.: Trinity, Crown Point, Ind.; St. John's, Hammond, Ind.

Rev. Fred H. Lindemann, Buffalo: St. Luke's, Chicago.

Prof. Wilbur H. Luecke, B. D., M. A., Bronxville: St. John's, Lanesville, Ind.

Prof. Albert H. Meyer, M. A., B. D., Bronxville: St. Paul's, Hilton, N. Y.

Rev. Hobart Meyer, St. Louis, Mo.: St. Paul's, Concordia, Mo.

Prof. Frank B. Miller, Ph. D., Morehead, Ky.: Trinity, Monroe, Mich.

Rev. Henry Miller, R. 3, Saginaw: Calvary, Flint, Mich.

Prof. Martin J. Neeb, M. A., Austin, Tex.: St. Paul's, Ann Arbor, Mich.

Rev. Manfred E. Reinke, La Porte, Ind.: St. John's, La Crosse, Ind.

Prof. Oliver C. Rupprecht, B. D., M. A., Milwaukee: St. John's, Fredonia, Wis.

Rev. Alfred Scheips, M. A., Ann Arbor, Mich.: University, Bloomington, Ind.

Prof. E. Schnedler, Fort Wayne: Immanuel, St. Charles, Mo.

Prof. A. H. Schwermann, Edmonton, Alta.: Immanuel, Youngstown, Ohio.

Prof. L. W. Spitz, Ph. D., A. M., Concordia, Mo.: St. Peter's, St. Peter, Ill.

Rev. Curtis Stephan, M. A., Bloomington, Ind.: Emmanuel, Soest, Ind.

Rev. Paul W. Streufert, St. Louis, Mo.: Peace, Perryville, Mo.

Rev. Lorenz F. Weber, Saginaw, Mich.: St. Paul's, East Chicago, Ind.; Redeemer, St. Paul, Minn.

All communications regarding any of the above-mentioned nominees should be forwarded not later than Oct. 23 to

PAUL L. DANNENFELDT, *Secretary of*
Board of Control, Concordia College
2313 S. Hanna St., Fort Wayne 5, Ind.

Additional Nominations by Congregations for Seward (Librarian)

Pastor L. Brose, Chicago, Ill.: First, Buffalo, Nebr.

Mr. P. Lange, Gary, Ind.: Calvary, Lincoln, Nebr.

I. C. HEINICKE, *Chairman*
of Board of Control

Seward, Nebr.,
Sept. 6, 1945

Call for Nominations

Prof. Oswald Hoffmann of Bronxville, N. Y., has declined the call as fourth professor and president of Concordia Academy, Portland, Oreg. The Board of Control now requests all congregations of Synod to nominate additional candidates for this office. The new professor, besides assuming the duties connected with the office of president, is to be head of the department of religion and should also be qualified to teach other branches as conditions may require.

All nominations should by Nov. 8 be in the hands of

E. EICHMANN, *Secretary, Board of Control*
3728 N. Commercial Ave., Portland 12, Oreg.

Wanted

The choir of Trinity Lutheran Church, Jasper, Minn., is in need of about 20 copies of *Zionsklaenge* — Sounds from Zion — a collection of 100 Motets and Anthems for Mixed Chorus arranged and composed by Geo. Kessel. German-English text. Please correspond with

REV. WALTER F. PREUSS
Jasper, Minn.

Request

A new mission has been organized in East Port Orchard, Wash. Should any church have a Communion set or part of a set that is not being used and would wish to put it to use in the service of a new mission, please send to

REV. EDMUND BENTRUP
General Delivery
East Port Orchard, Wash.

August Contributions Sent Direct to the Treasurer

(Because of their great number, Army and Navy receipts and Peace Thankoffering receipts will not be *publicly* acknowledged)

N. N., Calif., Church Building Fund, $200.00. Herbert W. Richter in memory of Victor W. Richter, St. Louis Seminary Chapel, 1,000.00. Mount Calvary Luth. S. S., St. Louis, Student, Buenos Aires, 100.00. Rev. V. Gloe, Hawaiian School Fund, 269.90. N. W., Spanish Mission, 50.00. N. N., Maryland, Budget Treasury, 400.00. N. N., S. F. Calif., Mission in Africa, 10.00. T/Sgt. Harland E. Heidepriem, China Orphanages, 20.00; Concordia Broadcast Committee, 2.50; Deaf and Blind Mission, 5.00; India Mission, 2.50; African Mission, 10.00; South American Mission, 2.50; European Mission, 10.00; Board of Support and Pension, 2.50;

FINANCIAL REPORT, Receipts, February 1, 1945, to August 31, 1945

From Districts	Budget Accounts	Peace Thankoffering
1. Alberta and British Columbia	$ 2,435.65	$ 17,200.00
2. Argentina	150.00	—
3. Atlantic	45,687.12	—
4. Brazil	—	—
5. California and Nevada	5,805.17	48,056.61
6. Central	132,177.58	355,220.81
7. Central Illinois	41,773.33	130,996.28
8. Colorado	5,254.00	40,692.60
9. Eastern	31,139.26	112,086.30
10. English	59,641.17	141,841.86
11. Iowa East	20,900.00	102,473.19
12. Iowa West	50,402.58	200,425.93
13. Kansas	16,396.43	127,549.65
14. Manitoba and Saskatchewan	2,677.98	13,678.26
15. Michigan	131,963.56	352,647.63
16. Minnesota	94,043.69	248,418.91
17. Montana	1,433.21	14,441.94
18. North Dakota	8,818.20	53,804.42
19. Northern Illinois	119,299.20	331,300.32
20. Northern Nebraska	14,086.58	74,880.59
21. North Wisconsin	42,552.96	115,808.82
22. Oklahoma	5,788.54	34,527.86
23. Ontario	7,074.00	32,000.00
24. Oregon and Washington	12,947.08	102,948.72
25. South Dakota	3,584.33	50,999.70
26. Southeastern	13,592.11	39,212.69
27. Southern	8,338.27	52,687.48
28. Southern California	5,834.33	72,805.90
29. Southern Illinois	23,043.62	89,645.40
30. Southern Nebraska	17,745.78	103,348.57
31. South Wisconsin	79,136.58	153,864.34
32. Texas	21,630.63	72,944.00
33. Western	87,428.69	287,141.68
Total from Districts	$1,112,781.63	$3,573,650.46
From L. L. L. Endowment Fund	33,551.04	
From Other Sources	56,119.52	13,793.82
Total, Feb. 1 to Aug. 31, 1945	$1,202,452.19	$3,587,444.28

THEO. W. ECKHART, *Financial Secretary*

Board of Relief, 2.50; Institute for Deaf, 2.50; Wheat Ridge Sanatorium, 2.50; Indianapolis Orphans' Home, 2.50; Bethesda, Watertown, Wis., 2.50. N. N., Grand Rapids, Mich., Budget Treasury, 5.00. Rev. R. Hildebrandt, Missions in Nigeria, 5.00. M. Werfelmann in memory of Rev. Ernst Werfelmann, China Mission, 5.00; Mexican Mission, 5.00. A Friend of Missions from Michigan, Missions, 25.00. Per Concordia Publishing House: Bernard C. Moeller F 1/c E. M., Foreign Mission, 30.00; P. W. Camp Beale, Prisoners of War, 13.80. Per F. G. Kuehnert: Marie Fiehler in memory of Mother, Martha Fiehler, Pension Contingent Fund, 25.00; Oscar and Lydia Baumann in memory of Wilhelmine Baumann, Pension Contingent Fund, 10.00. Per Rev. Albert H. Ziegler: N. N., China Church Extension Fund, 60.00. American Lutheran Church, Bibles for the Blind, 5.00. Ida Trinklein, India Missions, 40.00. Oklahoma District Walther League, Visual Education Equipment in India, 160.97. Per L. L. L.: Milton Ablemeyer, Foreign Missions, 15.00. Per Foreign Mission Office: Lutheran Deaconess Conference, Detroit, Mich., India Mission, Deaconess Louise Rathke, 30.00; Mrs. P. O. Lange, Nagercoil, India, Dr. A. J. Lutz, 110.00; Peace Ladies' Guild, Saginaw, Mich., Girls' School, India, 15.00; Mr. and Mrs. John Perko, Chinese Orphans, 22.00. Mrs. Dora Grace, Evangelist, India, 6.00; St. Paul's S. S., Albion, Mich., Chinese Orphanages, 10.00; St. Matthew's Luth. Church, Wilkes-Barre, Pa., China Mission, 5.00; Ladies' Aid of the Church of Our Redeemer, Greenville, Ill., India, Rev. A. Rasch, 7.06; Rev. and Mrs. A. von Schlichten, India Missions, 15.00.

Legacies and Bequests: Anna M. Bokelmann, $750.00.

W. H. SCHLUETER, Treas.

Changes of Address

Rev. Arthur H. Block, 70 Berkshire Road, Newtonville, Mass.
Rev. J. F. Boerger, Jr., R. 2, Mount Clemens, Mich.
Rev. Alfred Boester, 207 S. Walsh St., Garrett, Ind.
Rev. A. J. Bueltman, 1864 Madison St., Eugene, Oreg.
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Edmund Hafemeister, 511 East 13th St., Lexington, Nebr.
H. J. Karth, R. 1, South St. Paul, Minn.
A. A. Kiekhaefer, Linn, Kans.
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Fred Wendt, Osmond, Nebr.
J. A. W. Wiersig, 710 Washington St., Lincoln 2, Nebr.

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It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscription could be continued without interruption in case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

CONCORDIA PUBLISHING HOUSE
June, 1943

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

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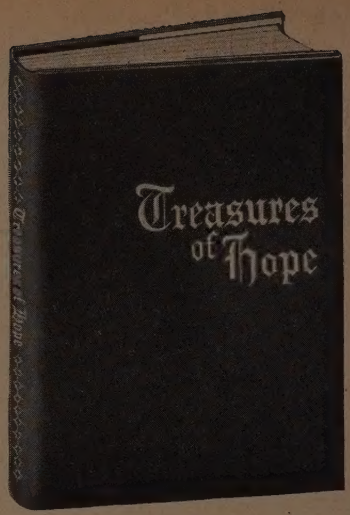
Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

Our First Announcement!

Treasures of Hope

By ALFRED DOERFFLER



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